June 19
1941

Millennial Star

[Photo: E. M. Pilling

Smoo Cave, Scotland

Vol. 103, No. 25 **Thursday, June 19, 1941**

POETRY

IF I WERE A MAN, A YOUNG MAN

If I were a man, a young man, and knew what I know today,
I would look in the eyes of Life undaunted
By any fate that may threaten me.
I would give to the world what the world most wanted—
Manhood that knows it can do and be;
Courage that dares, and faith that can see
Clear into the depths of the human soul,
And find God there, and the ultimate goal.
If I were a man, a young man, and knew what I know today.

If I were a man, a young man, and knew what I know today.
I would think of myself as the masterful creature
Of all the Masterful plan;
The Formless Cause, with form and feature;
The Power that needs no limit or ban;
Man, wonderful man.
I would do good deeds, and forget them straightway;
I would weave my woes into ropes and climb
Up to the heights of the helpers gateway;
And Life should serve me, and Time,
And I would sail out, and out, and find
The treasures that lie in the deep sea, Mind.
I would dream, and think, and act;
I would work, and love, and pray,
Till each dream and vision grew into a fact,
If I were a man, a young man, and knew what I know today.

If I were a man, a young man, and knew what I know today.
I would guard my passions as Kings guard treasures,
And keep them high and clean.
(For the will of a man, with his passions, measures;
It is strong as they are keen.)
I would think of each woman as someone's mother;
I would think of each man as my own blood brother,
And speed him along on his way.
And the glory of life in this wonderful hour
Should fill me and thrill me with Conscious power.
If I were a man, a young man, and knew what I know today.

—Ella Wheeler Wilcox

THOUGHT FOR THE WEEK:
Nothing which is morally wrong can ever be politically right.
—W. E. Gladstone.

THE LATTER-DAY SAINTS'

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Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.—Romans 14: 13.

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EDITORIAL

Oxygen To The Soul *by Elder Bryant S. Hinckley* - 392

ARTICLES

No Compromise *by Elder John A. Widtsoe* - - - 386
Smoo Cave *by Mr. J. A. Pilling* - - - - - - - 394
A Sackful Of Worries - - - - - - - - - 391

SPECIAL FEATURES

If Christ Came To America *by Elder Arthur Gaeth* - 389
After "Goodnights" A Short, Short Story *by Sadie H. Greenhalgh* 397

Birmingham District M.I.A. Convention - - - - 399
District Activities - - - - - - - - - - - 400

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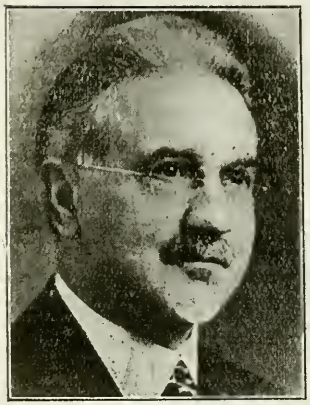
THIS WEEK'S COVER

HERE is a view of "Smoo Cave," about which this issue contains another of Mr. J. A. Pilling's informative articles. Little do many of us who live in the sordid cities appreciate the remarkable handiwork of nature. It is in these spots when opportunity affords that the soul delights to draw nearer to Him who designed it all.

No Compromise

A COURAGEOUS WARNING THAT TRUTH IS NEVER SAFELY DESERTED

By Elder John A. Widtsoe
Of the Council of the Twelve



Elder John A. Widtsoe

AMONG the principles of beauty and power which make up the Gospel, none is more conducive to peace than the "Mormon" doctrine of tolerance. We are taught to give due respect to the opinions and mode of life of our fellow beings. This accepted principle was formulated concisely by the Prophet Joseph Smith: "We claim the privilege of worshipping Almighty God, according to the dictates of our own conscience; and allow all men the same privilege, let them worship how, where or what they may."—11th Article of Faith.

That is, men may believe and act as seems to them good, so long as they do not infringe upon our rights or transgress the law. They may cherish false beliefs, yet we mingle with them in friendliness. Thereby the association of mankind is made tolerable.

SUFFER SATANIC FURY

We of this Church have reason to be tolerant; for we know the lawless cruelty of intolerance. For over a century we suffered a religious persecution of satanic fury, unparalleled in modern times, and seldom if ever surpassed in former days. Often helpless in the face of intolerant fury, the Latter-day Saints have only been able to say, "Father, forgive them, for they know not what they do." If the Lord had not been our Captain, and truth our chart, men would long since have destroyed the Church. We know that tolerance is of God; intolerance of the devil. We are and must remain a tolerant people.

However, the true meaning of tolerance is often misunderstood. Tolerance has its distinct limits. To allow our neighbours the privilege to believe and live as they choose, under the law, does not mean that to keep peace we must live as they do.

Tolerance is not conformity to the world's view and practices. We must not surrender our beliefs to get along with people, however beloved or influential they may be. Too high a price may be paid for social standing or even for harmony. Appeasement was recently tried in the world, and the most hideous war of history is the result. The Gospel rests upon eternal

truth; and truth can never be deserted safely. Allegiance to truth, as well as tolerance, is of the Lord.

WISDOM DICTATES

True, there are matters of minor importance to which all may wisely conform. Such are the constantly changing conventions or fashions in dress, speech and etiquette. Whether a woman wears her hair long or short, or a man a soft or a starched collar, are not vital matters. They do not violate the law of God, and no one takes them seriously. Wisdom dictates to all in the words of Pope:

"Be not the first on whom the new is tried,
Nor yet the last to lay the old aside."

But, deviations, however slight, from the straight Gospel path, become major matters in life. Whatever is contrary to the doctrine or regulations of the Church or in violation of our covenants with the Lord, in baptism, in the temple, or elsewhere, is of evil, and therefore should be spurned. It is dangerous to play fast and loose with truth and our sacred covenants. Spiritual and moral disintegration begins when we sacrifice truth to conform with the way of the crowd. The creeping evil that then sets in begets indifference and often ends in apostacy. It leads to certain unhappiness.

REQUIRES COURAGE

Clearly, in a world of many men of many minds, it requires at time some courage to be true to our convictions. The non-smoker, or non-drinker, or non-card player, may feel alone in a smoking company, or in a cocktail or card or gambling party. The coward within us always shrinks from being a target for observation or criticism. In fact, however, the person who stands by his honest convictions wins the respect of all decent people. Honest courage is always admired. On the contrary, he who is untrue to his professions, to win the favour of the crowd, is held in contempt, often unspoken but equally real, by his associates. Smoking or drinking young men of Latter-day Saint parentage are seldom welcomed by smoking and drinking employers. He who is untrue to his convictions may fail in his business integrity. So reasons the wise man of the world.

Latter-day Saints have no reason to forsake their beliefs for the plaudits of the crowd. Rather, there should be a vast gratitude in the hearts of the Latter-day Saints. The Gospel is founded in unshakeable truth; it sheds light upon that which is dark; it is unsurpassed for answering the deep questions of the human soul; its authority to act, the Priesthood, sets this people apart from all others in their power to perform work for private and public good.

FOR HUMAN GOOD

Every principle of the Gospel is divinely devised for human good. Experience has shown that men are better off for keeping the Word of Wisdom, or paying tithes to the Lord, or complying with any other Gospel practice. In the midst of the world's philosophies, the Gospel of Jesus Christ stands

unconquered. We should be so proud of our membership in the Church of Christ, that we would refuse, with disdain, to disobey, for public acclaim or personal appetite, any principle of action within the Church.

Latter-day Saints should be thoroughly loyal to the course of life laid out in the Gospel plan. A milk-and-water allegiance kills; while a passionate devotion gives life and soul to any cause and its adherents. The troubles of the world may largely be laid at the doors of those who are neither hot or cold; who always follow the line of least resistance; whose timid hearts flutter at taking sides for truth. As in the Great Council in the heavens, so in the Church of Christ on earth, there can be no neutrality. We are, or we are not, on the side of the Lord. An unrelenting faith, contemptuous of all compromise, will lead the Church and every member of it, to triumph and the achievement of our high destiny.

FINAL CONQUERORS

The final conquerors of the world will be the men and women who fearlessly and unflinchingly cling to truth, who are able to say no, as well as yes, on whose lofty banner is inscribed: No compromise with error. At the present moment it is a flaming faith in liberty, a phase of truth, that enables England to withstand her enemies despite the rain of powder and steel.

Our world is sick. Millions of men have surrendered or have been made to surrender to an evil spirit—the spirit of Satan. Those who are attacked with the malady foam with a brutal, snarling ferocity. They have forgotten the kingship of man; they have descended below the beasts. They invoke and use the law of the jungle. The prince of darkness has world-girdling ambitions. The leaders of the nations, stupefied by the incredible prostration of our hard-won civilization, stand helplessly among their bombs, aeroplanes and submarines. They know that the issue is not material, but spiritual. They know that the changed heart alone can restore peace to earth. In their inmost selves they are calling for men of truth, who will not sell their birthright for a mess of pottage, who do not know the meaning of compromise. And all the world, the hosts of common men, beckon for such leadership. Humanity does not care to live in, and bring children into, a world ruled by ignorance, hate, perfidy and blasphemy.

WORLD'S PRIME NEED

That leadership, the world's prime need, must come, as we know, from those who accept the Gospel of Jesus Christ, and who, courageously and without apology, cling to its truth and practice. They will be the leaven in the lump; they will be the world's wonder workers; they will be the ultimate conquerors, though they may be but a handful in numbers. Goliath's man-made sword was no match for David's faith-directed pebble.

This places a heavy burden upon us, members of the restored Church of Christ; the authorized holders of the Priesthood; the light-bearers and truth-givers to the world. To assume

(Continued on page 398)

If Christ Came To America

By Elder Arthur Gaeth
Of Brigham Young University

ONE HUNDRED years ago, American literature revealed that there was widespread belief in democracy, that government by the people was spreading. During the Civil War, Abraham Lincoln led the Americans in war so that government of the people, for the people, and by the people shall not perish from the earth. But today internal division and factional disputes, surrender on the part of the people instead of the courage to defend, has weakened not only America but every democratic state until there are startling conflicts in industry, labour, and government.

The golden age of liberty seems to be ending in chaos, dictatorship, and war. There are some who accept what is happening as the wave of the future, who advocate that we do nothing about it, for there is nothing we can do about it—but that is not the spirit of America, nor is it the spirit of Christ and His supporters who contended against evil and cast Lucifer from the presence of God.

NEED DEMOCRACY

As Christians, we must well become conscious of a most important thing. To fully realize the blessings and privileges of our religion, we need a democratic form of government. No person can attain the full measure of his creation without the right to act freely and fully to attain it. In Scriptures, be it in the Bible, the Book of Mormon, the Doctrine and Covenants, or the Pearl of Great Price, the followers of Christ are admonished to seek freedom which is of the Lord, although they may choose bondage and captivity which is of the devil. Always, the Lord has meant that they shall have the power to choose. And then "every man receiveth of him whom he listeth to obey."

The Book of Mormon proclaims that there shall never be a king on the land of America, it intimates that God's children on that continent will never desire a king; we hope that they will never be foolish enough to choose a dictator. Any power compelling Americans to accept the will of a dictator would hinder them in following the dictates of their own conscience. It would make it, not a land of Zion as proclaimed by ancient and modern prophets, but a land of bondage in which salvation was not free and agency did not exist.

IN MANY LANDS

I do not mean to say by this that we find Christians only in America, for history does make it impossible for us to identify democracy with Christianity. The followers of Christ have lived in many lands—yet basically Christianity and dictatorship do not mix, for dictatorship denies such basic Christian beliefs as the supreme value of the individual soul, the right to worship God according to the dictates of one's own conscience, and the right to organize religious bodies under the

leadership of teachers and inspired men of God. No anti-Christian expresses this idea more strongly than Nietzsche, the German philosopher, who proclaims Christianity a curse because it made democracy possible.

After all, the Gospel of Jesus Christ, which embraces the fundamental teachings of Christ is, first of all, a way of life that causes a person to exercise the right of seeking his own salvation, his own advancement and the successful solution of the problems of life as they concern him. Then when these principles begin to act on men and women, they should begin to produce individuals who can share, who can deal justly with each other, who will keep themselves healthy, clean, and virtuous, and who will seek the spiritual and finer things of life. At the same time they do not neglect the material.

Then, when the Gospel has made people able to do that, and it can, then they will form a society which will be a veritable brotherhood in which all the highest aims of the collective group can be attained. Such a group will provide all the prerequisites necessary for a healthy, democratic society. And it does not take much explanation to demonstrate that where all people are regimented, they cannot develop that type of society.

LACK TESTIMONY

Now because men and women in a democracy, who purport to be Christians, have not realized this aim, does not exclude its possibilities—it does demonstrate that those men and women still lack the proper education and the testimony of Christ which would make such a society possible. If we go back through the course of history, observe the despots, the autocrats, and the dictators that have been left behind, we do find that in some parts of the world certain peoples have come a long way in realizing these aims at different times—there is hope that some day the Christian Millennium will be realized

The tragic thing about some of our Christians is that they fail to sense the nature of political struggle and how it involves character. Some believe that a concentration of power in the hands of a few, that the dictation of the very details of an individual's life will make for better government, better religion, and better living. Someone told me that there were only two types of dictatorship—the dictatorship of evil and the dictatorship of good—or of God. I don't believe that. As a Christian, I must maintain that fundamentally all dictatorship is evil—because it is contrary to the fundamental doctrines of Christ's teachings.

OBEY TEACHINGS

It is true that there must be order. To hold membership in the Church of Jesus Christ of Latter-day Saints men and women must obey certain fundamental teachings, or they may be disfellowshipped or excommunicated from the Church, but the Lord nor anyone else compels anyone to be a member of the Church of Jesus Christ. God's children are not compelled or dictated to in that way—but they are in certain governments. In a study of the governments of the world we

(Continued on page 396)

A Sack Of Worries

A WAYFARER carried a heavy sack, under which he toiled and complained unceasingly. From none could he get help or comfort.

And as he slowly journeyed, groaning under his burden, the Angel of Optimism came to him and spoke kindly, saying:

"Brother, what carriest thou?"

The man answered surlily, "My worries."

The angel smiled pityingly upon him and said, "Let us look into thy burden and examine thy worries."

And so they looked in. But lo! the sack was empty.

"Why, surely," cried the man, "there were two great worries, too heavy for man to bear. But—ah, yes, I had forgot—one was a worry of yesterday, and so it is gone."

"And the other?"

"That—why, that was a worry of tomorrow, and it—it has not yet come."

Then the angel smiled with infinite pity, saying:

"Hearken! He who bows himself down under the worries of yesterday and tomorrow wears himself out for naught. But he who carries only the worries of today has no need of a sack for his sorrows. If thou will cast this black thing aside, and give all thy strength and cheer and courage to the things of today, real misfortune never can burden thee."

Wondering, the man did as the angel commanded.

And as he took up his journey and went lightly, swiftly on, his heart and his hands were free to relieve many a brother wayfarer of his burdens and to pluck sweet fruits and flowers along the wayside.

And when he came at last to the setting of the sun, it was with smiles and a song.

—"The Christian Herald."

The Latter-Day Saints' "Millennial Star"

THURSDAY, JUNE 19, 1941

EDITORIAL

Oxygen To The Soul

NOT one of us is perfect. If anyone thinks he is, he has stopped growing. Each of us is faced with one of two alternatives—we must either move forward or backward. It is progression or retrogression for us. If we willed to do so, we could not remain as we are. The glory of it all is that we need not remain as we are.

MANY ARE PYGMIES

No doubt many remain pygmies who might be giants. Very few live up to the high-water mark of their possibilities. That is a harsh indictment but, there is much truth in it. We need more than almost anything else something that will hold us to our best. We are happier when we grow. How can we grow? It does not require a psychologist or a scientist to tell us how to do it. There is nothing magical or miraculous about it. We are really left without an excuse. Here is one simple factor in growth. I clipped from a popular magazine the following:

"OXYGEN TO THE SOUL"

"There are high spots in all of our lives and most of them have come about through encouragement from someone else. I don't care how great, how famous or successful a man or woman may be, each hungers for applause.

"Encouragement is oxygen to the soul. Good work can never be expected from a worker without encouragement. No one ever climbed spiritual heights without it. No one ever lived without it.

"Note how good you feel after you have encouraged someone else. No other argument is necessary to suggest that you never miss the opportunity to give encouragement.

—George Matthew Adams."

Encouragement is oxygen to the soul. If every man and every woman today were to scan his or her life, they would discover that the things that have remained with them longest and helped them most was some encouraging word from their mother, their father, or some trusted friend or teacher. A man who had accumulated a fortune and was renowned for his philanthropies was interrogated as to the source and secret of his achievements. In answer to the question, "What has given you the greatest encouragement and inspiration?" he replied: "A letter which my mother wrote to me when I was eight years of age and away from home for the first time. That letter, yellow with age, has always sustained and inspired me."

BOY GLORIFIES VOICE

You only need look about you for examples of what encouragement will do to people. I have read several examples of its effect. Here is one of them.

This is the story of a boy who longed to be a singer. It was the dream and passion of his life. His first teacher discouraged him, told him that his voice sounded like the wind in the shutters, that he could never sing. He was heart broken and discouraged, but his mother, a poor peasant woman, put her arms about him and praised him, and told him she knew he could sing, that she could already see an improvement in his voice. She went barefoot in order to get the money to pay for his lessons. The world owes a debt of gratitude to that mother, for as a result of her praise and encouragement, her boy, Enrico Caruso, glorified the human voice as it has never been glorified before or since.

Dale Carnegie tells the story of Dickens' tragic struggles and his ultimate triumph as a result of encouragement; of H. G. Wells, who driven to despair through sheer drudgery, threatened to kill himself, but who was saved and encouraged through the praise of his teacher, and who subsequently earned much money with his pen.

Encouragement and kindness are the saving forces of the world. No boy was ever driven from home through wise encouragement, no man ever left his wife purely as a result of it. Most women would rather have it than anything else. People who have everything else starve for it. Try it and see how it works; try it first at home then on your neighbours. It works. Encouragement is oxygen to the soul.

—Bryant S. Hinckley.

Smoo Cave

By J. A. Pilling, F.R.G.S.

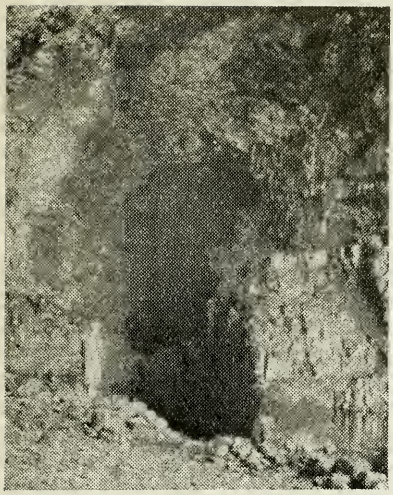
ONE of the wildest parts of Great Britain is at the extreme north of Scotland. There the country is largely desolate and sparsely inhabited, and there are but few villages, the largest of which is the pleasant one of Thurso, with a normal population of about 3,000. In contrast to the magnificent coastal scenery there are dark, forbidding mountains, rising to 3,000 feet above sea level, which are seldom scaled.

The distance across the "top" of Scotland, from Duncansby Head near John o' Groat's to Cape Wrath, at the extreme north-west corner, is about 70 miles as the crow flies. John o' Groat's is a famous place on the edge of Pentland Firth, a stormy stretch of water, on the other side of which the Orkney Islands stand out boldly. The legend attaching to this place is that a Dutchman named John de Groot settled in Caithness along with his brother. The family increased to eight brothers, who quarrelled as to which should sit at the head of the table next the door. John settled the dispute by building an octagonal house, with a door and window at each side, and an octagonal table, so that each brother could have his own door and corresponding seat at the table. It is also said that the name John o' Groat was given when John charged a "groat" for taking passengers across the Firth.

The scenery at John o' Groat's is uninteresting, but that near Cape Wrath is awe-inspiring. Stupendous cliffs rise 600 feet out of the sea and form a scene of astounding grandeur, and on a lofty cliff stands the lighthouse whose light is visible for 27 miles. Apart from fishing, the people at the extreme north are largely engaged in the cutting of peat, stacks of which are seen near the houses, drying in readiness for fires, as coal is but little used in this part of the country.

From Cape Wrath a rough road of 12 miles, not available for motor traffic, leads east to a point opposite the nearest settlement, namely Durness, in the County of Sutherland, a small fishing village of about 500 inhabitants, 673 miles from London and 56 miles from the nearest railway station at Lairg. A line drawn direct from John o' Groat's to Durness shows the distance to be about 64 miles, but the journey by road covers no less than 105 miles, owing to long detours which must be made around sea creeks extending far inland.

One of the least known and most remote places in Great Britain is Smoo Cave, about a mile to the east of Durness. I have twice visited this Cave, over which passes the road from John o' Groat's, but from the road itself no one would suspect the wonderful scene down below. From the side of the road a swiftly-flowing stream of fair size drops through a great hole in the rock and, a little farther on, a part of the waterfall can be seen through a natural arch. A walk of five minutes, down a steep gully, brings one to the head of the long sea creek with high rocks on either side and, on crossing the stream, you come to the huge opening of the Cave, whose name is derived from the Icelandic "smuga"—hole.



Smoo Cave, the Second Chamber

The entrance to the Cave is 110 feet wide and 53 feet high, and the cave itself penetrates the limestone to a length of about 60 yards. It has a large opening in the roof, through which the sky can be seen. Beyond a wall of rock, about 8 feet high on the right hand side, there is a second chamber, into which drops the waterfall with considerable noise. My daughter, who climbed the rock across the stream, was able to peer into the second chamber, where she saw a large pool with a boat on the surface. A gleam of light could also be detected, which probably came from the opening under the natural arch mentioned above.

Very little information about the cave could be obtained locally, but on returning to London I was able to find out more about it by reference to Sir Walter Scott's Diary of his Northern Tour, of the 19th August, 1814, which is the best account I have yet discovered. The information given below is adapted from Scott's Diary:—

The exterior part of the cavern opens under a tremendous rock and occupies the full width of the ravine. At the right hand side the cave opens into an interior cavern of a difficult aspect, whose lower part is closed by a ledge of rock, in front of which is a deep pool. At this Gothic archway adventure is usually abandoned, but we were resolved to see what the interior cavern contained. We had secured the use of a fishing boat which our men dragged up the stream and lifted on to the ledge of rock; then, with some difficulty, it was launched on to the subterranean lake within. There we found ourselves floating on a black pool of irregular form and of great depth, with rocks rising like a dome high over our heads.

Into the pool poured the 80-foot waterfall in a sheet of foam, and the impression made by so strange a place to which we had been conveyed with so much difficulty, left an indescribable effect upon ear, eye and imagination. The cave itself, the pool and the cataract would have been each alone a separate patch of wonder. The pool is about 70 feet long and 30 feet wide at its narrowest part. Next to the arch through which the waterfall descended we found a double archway, a high arch being placed upon a very low one, as in a Roman aqueduct. The lower arch is not more than two and a half feet high above the water, but under this we managed to pass by lying flat upon each other, like layers of herrings. We were now in a region of utter darkness, but for this we had provided ourselves with a tinder box of lights. We were in a narrow cavern and were able to get off the boat on to some slippery places before eventually gaining comparatively dry land. We were then in an arched cave 12 feet high and 8 feet wide, which went winding into the bowels of the earth for about 100 feet. The sides, like those of the whole cavern, were of lime stone rock, covered with stalactites and small drops of water like dew. On reaching the extremity of this passage we found it declined suddenly to a horrible, ugly gulf filled with dark water over which the rock closed. Rounding this perilous hole, across the slimy alluvial substances which formed its shores, we reached the extremity of the cavern which there ascends like a vent, or funnel, directly up a sloping precipice hideously black and slippery. This was climbed up a good way by one of our men who found that the vent closed after reaching a considerable height, and it was impossible to proceed further in any direction whatever.

Looking Out of Smoo Cave

On our return journey we endeavoured to familiarize ourselves with the passages in detail, and now ventured to clamber along the side of the rock until we reached the upper arch. After that we spent some time rowing about and examining the second cave; our boat was hoisted with some difficulty over the ledge, and thus ended our exploration of the "Cave of Smowe."

It is a matter for regret that this cave has not been more fully investigated. It can certainly be classed amongst the many wonders of nature there are even in our small country, and it is to be hoped that at no distant date a thorough survey of this fascinating place will be made.

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IF CHRIST CAME TO AMERICA

(Continued from page 390)

learned decades ago that basically, you just can't pass the people by, give them no voice in their government, and amend their affairs for them, without amending them, too. You can't refuse to permit people the right to choose without destroying their power to choose.

If people are denied all political participation and free agency, if they are forced to accept nothing but orders from the top, they will never know how to participate politically; they will never know how to give orders. Such people will become stunted and forget how to act individually. No man can be a good Christian who does not know how to act as an individual for his own salvation. Joseph Smith proclaimed that decades ago. People asked him how he governed his people and he replied:—"I teach them correct principles and they govern themselves."

CHERISH FREEDOM

I have called your attention to these facts because I believe that today, more than ever, Americans should cherish the freedom they have and the government they have. I know it is not perfect, but its basis is correct. The freedom is there, and when that freedom is there, remedies are possible—when that freedom has been taken away, then a revolution becomes necessary before many improvements can be made.

To cherish our system of government, our democratic freedom, we must understand it. Democracy is a greatly abused term. Many people misuse it. What is it? What does it mean?

(To be continued)

After "Goodnights"

A SHORT, SHORT STORY

By Sadie H. Greenhalgh

AT WILMA'S HOME

IT had all happened after the dance, the dance that had been so perfect. It wasn't often that Wilma had a special date and this one had been extra special because it was with Richard Merrell, long admired, but who had never before asked her for a date. A dream had come true, she thought, until they had stopped for refreshments

Nearly the entire crowd was there, and she felt very happy and a little proud to be at the table, not only with Richard, but with Virginia Mitchell and Lloyd Jenson. Virginia and Lloyd had been going together for some time and were both considered popular.

The waitress had come for their orders Lloyd ordered sandwiches and beer for himself and Virginia. Wilma wondered if she had heard right. She had never really thought Lloyd would drink, and now she was sure he had said "two beers." Could it be possible that the other was for Virginia?

Richard was ordering their sandwiches and asking what she would have to drink. In her confusion all she could say was, "Nothing."

The waitress was almost to the end of the room when Lloyd stood up and shouted: "Add a lollypop and glass of milk to Wilma's order."

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And the tears came as Wilma thought of her embarrassment.

AT VIRGINIA'S HOME

Virginia knelt at her bedside The habit of prayer had been so strongly instilled in her childhood that she had never drifted from it. This night, these were her closing words:

"Father, give me the strength and courage to do what Wilma did tonight—to do what I know is right, regardless of other people's opinions."

AT LLOYD'S HOME

"I guess I was rather caddish in belittling Wilma, but you have to do something to amuse the crowd." He rolled over on his side: "I'd better think of something snappy to say to Dick in the morning, before he has time to tell me what he thinks. That look he gave me last night was almost enough"

AT RICHARD'S HOME

Richard lay on his back staring through the darkness towards the ceiling. A look of thoughtful satisfaction was on his face. He had been thinking of certain dances in the future. He had an idea he was going to enjoy dating a certain girl for these special occasions It wouldn't be hard for a fellow to do the right thing if he had a girl like that. At last he dropped off to sleep, thinking to himself: "I thought all girls were alike. Thank Heaven, I have found the one that is different"

NO COMPROMISE

(Continued from page 388)

leadership in pointing the way to peace has always been the high commission, perhaps the highest, of the Church of Christ. In the end, the world's peace depends on us. This seems a stupendous claim; we make it humbly; but, the word of the Lord does not fail. Out of Zion shall issue the power that will change swords into ploughshares, and make the earth a happy dwelling place for men.

We, the members of the Church, now far-flung over the earth, must make and keep ourselves fit by obedience for the mission assigned us—the regeneration of the world. It is a call to every member of the Church. As we obey the commandments, so will the strength of the Church be. As we fearlessly live the law, the influence of the Church will cover the earth and prepare it for peace. Delay and vexation, sorrow and bloodshed, will overtake us if we surrender our convictions, and enter into compromise with the world. It is better to observe the law, even in its lesser details. Then we shall have the greater claim for personal satisfaction in the days of our years.

DISASTER MAY COME

We all look with trepidation into the future. No land is wholly safe. Disaster may overtake any or all. It is folly to trade the permanent joys of the Gospel for man-made, transient, unsatisfying and often injurious offerings. Israel would show the higher wisdom if all of us laid away the things that are not in harmony with Gospel law, that distract us, take our time, and leave us empty when the day is done; if every man of us would set his house in order until he could say with Joshua of old, "As for me and my house, we will serve the Lord." Today, as perhaps never before, the battle-cry of modern Israel, the people of the Lord, must be, with respect to the truths of the Gospel: "No Compromise."

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BRISTOL DISTRICT CONFERENCE

Bristol District will hold its Conference at the Latter-day Saint Hall, Zion Road, Clarence Road, Bristol, Sunday next, June 22nd. President A. K. Anastasiou will be in attendance and sessions will convene under his direction at 11 a.m., 2.30 p.m. and 5 p.m.

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MARRIAGE

GRAHAM - McPHERSON — On Thursday, May 29th, in the Sunderland Branch Chapel, Miss Jane McPherson was married to Brother Alan Graham, a member of the Gateshead Branch, now serving in His Majesty's Forces. President F. W. Oates officiated at the ceremony, and the bride was attended by her sister, Miss Mary McPherson. Sister Gladys Quayle assisted at the organ. A reception was held at the home of the bride.

DEATH

CUSHION — Sister Ann Caroline Alger Cushion, aged 81 years, passed away at the home of her daughter, Sister Mable Upcraft, on May 31st, 1941. For 33 years she had been a faithful member of the Church. The funeral service was conducted in the home by Brother Albert A. Cole on June 3rd. Interment took place at the Bradwell Parish Cemetery, at which Brother Cole dedicated the grave.

Birmingham District M.I.A. Convention At Kidderminster

MAY 31st to JUNE 2nd

BEAUTIFUL weather; keen, but friendly contests; improved efforts; and a fine spirit throughout, characterized this most enjoyable Convention in Kidderminster.

Attended by eleven Missionaries, including six from this District; by the Mission Bee-keeper, Edith G. Rees; and by representatives from all Branches of the District, the various sessions afforded spiritual uplift and a wholesome tonic for people with pessimistic fears for the future of the Church in Britain.

Commencing at 4 p.m. on Saturday, 31st May, at the Latter-day Saint Chapel, under Y.W.M.I.A. Supervisor Doris Adams Dunn, 95 members participated in or otherwise enjoyed Contests in Public Speaking and Gleaner Chorus work. Essay-writing afforded another means of testing ability.

A handsome silver cup—gift of the former Branch President of Northampton, Wm. G. Bennett, whose "M" Men had won it outright for Softball games—had been won and held for a year by Sparkbrook Branch. This year, with leaders of M.I.A. work on Missions, or busy on work of national importance, Sparkbrook were splendid losers.

Staffordshire Branch, gaining the highest aggregate of 329 points out of possible 400, obtained the honours by combined effort of both sexes, having submitted most essays of the five competing Branches, and the best of Women's and Men's. Nuneaton, with 314 points, came second; Kidderminster third with 284; while Handsworth were but 4 points behind.

An Invitation Dance at the "Premier" Ballroom took place on Saturday evening, when about 140 people (including many friends in uniform and in "civvies") danced to the strains of Johnny Hayes' Band.

9.30 a.m. Sunday found a Fast and Testimony Meeting commencing at the Chapel under the leadership of President George R. Grundy of Handsworth Branch. 89 were in attendance.

A "Model Sunday School" began at 11 a.m., under Supervisor Clarence G. Linnett. After administration of Sacrament, the 138 people present were divided into appropriate Classes and took part in typical lessons.

As usual in M.I.A. Conventions, the afternoon session was devoted to "Youth." This time the theme was: "Youth Looks Forward." With Dennis F. Collins (Y.M.M.I.A. Supervisor) in charge, the 121 present heard "Voices of the Past" giving challenging statements of the Gospel laws, as given by Paul, Brigham Young, etc.; and spirited "Replies by the Youth of Today."

It is noteworthy that 64 individuals had so far taken part on Sunday, in addition to Saturday's contestants.

Owing to excellent efforts of many sisters and brothers, a plentiful meal was provided before the evening session.

Elder Wm. S. J. Yates of the District Presidency had charge of the final meeting, at which the presence of eleven Missionaries on the stand—six from Birmingham District—gave a thrill of joy to observant Saints. Various aspects of the main theme of the Convention: "Repent ye! for the Kingdom of Heaven is at Hand," were dealt with in turn by several speakers. Sister Ruth Williams spoke upon "Living the Gospel"; Sister G. Rees on "The Outlook of a Latter-day Saint"; District President Norman Dunn took the theme of "Repentance and Some of its Results." Elder Ralph Burton gave missionary experiences and their lessons.

A Special Message from the Mission President was read by Brother Yates; in it Saints were urged to measure up more fully to Gospel standards, and so to prepare for the Second Coming of the Saviour.

Elder E. John S. Jones talked upon "The Family as a Unit," and Elder Melvin W. Dunn gave a short discourse upon "The Gift of the Holy Ghost." Sister Gwendolene Farmer took the topic of "The Missionary Fund," and Sister Doris Peacock spoke appropriately about Primary Association Work.

Special musical items were rendered during the two first days by Kidderminster Gleaner Chorus, under the leadership of Lorenzo P. Dunn; and by Sparkbrook Chorus, led by Sister Augusta M. Edwards. All were greatly appreciated.—NORMAN DUNN.

DISTRICT ACTIVITIES

Liverpool

Burnley Branch presented a social on Saturday, May 31st, held in the home of Branch President J. E. Owens. The evening was spent in games and musical items rendered by various members present. Refreshments were served and the proceeds were devoted to Sunday School funds.

Norwich

The Relief Society of the Norwich Branch was reorganised at the service held on Sunday, June 8th, and the following Sisters were sustained: as President, Sister Elizabeth Simpson; First Counsellor, Sister Laura E. Firman; Second Counsellor, Sister Evelyn M. Wilson; Secretary and Treasurer, Sister Mable Moyses. Retiring Officers were afforded a hearty vote of thanks for services rendered.

Scottish

Airdrie Branch held their Branch Conference on Sunday, June 8th. Two sessions were held, the first convening at 1.30 p.m., which was conducted by Branch President Thomas Graham. The speakers were Sister Rosenne G. Weir and Brother James Martin, who were preceded by exercises by the children. The second session commenced at 5.30 p.m., conducted by Brother James Martin. The speakers at this session were Elder Ralph S. Mount, Missionary, President Thomas Graham, and District President Andrew B. MacGowan, all treating the theme "The True Church." A street meeting was held in the afternoon between meetings, at which many tracts were distributed.

Branch Conference was held in Glasgow on Sunday, June 1st. Two sessions were held, the morning session being occupied with several items rendered by the Sunday School children. They developed the theme "Trust in the Lord" in story and song. The evening session was conducted by Brother R. Clark. Following the presentation of the authorities of the Church for sustaining, Brother James Martin of the Airdrie Branch gave an interesting talk on the Apostasy. Elder Ralph S. Mount, Missionary, spoke next and the concluding speaker was District President A. B. MacGowan. A musical item in the form of a vocal duet was rendered by Sisters Ethel Scott and Mina Thompson.

London

A baptismal service was held in the South London Chapel on Sunday, May 25th, under the direction of the District Presidency. The following people were baptised into the Church: John Wills Smith by Elder Wm. Taylor-Smith, Freda Wilson Ward by Elder Albert H. Willmott, John Wilfred Wood by Elder Ralph Burton. During the interim between baptism and confirmation the child of Sister Wall was blessed and given the names of Roy Stanley by Elder W. E. Wood, President of the Catford Branch. Confirmation followed in this order: John Wills Smith by Elder James R. Cunningham, Freda Wilson Ward by Elder Ralph Burton, and John Wilfred Wood by Elder W. E. Wood. Addresses were given on the subjects of baptism, the Gift of the Holy Ghost, and compliance with Church duties by Lady Missionary Sister E. Bettridge, Elder Wm. T. Smith, and Lady Missionary Sister V. Thomas, respectively.

The Conference of the Brighton Branch was held on Sunday, June 8th, under the direction of Elder Alfred J. Willmott of the District Presidency. The names of the Church authorities were presented for the sustaining vote of those present, following which travelling Elder Albert H. Willmott related missionary experiences. Other speakers were Brother Wm. H. Bickerstaff, Brother Wm. E. Mitchell and Brother Joseph Willmott. The meeting was conducted by Branch President Edmund W. Wheatley.

At the Liverpool Branch Conference which was held on the 25th May, Sister Edna Gardner was sustained as Superintendent of the Sunday School and Sister Joan Fyfe as First Counsellor.

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. . . AND FINALLY A LITTLE HUMOUR

Debt Collector: "You say your father is out, but I can see his hat on the hat stand."

Small son: "He couldn't stand in the cupboard with his hat on."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel.
23, Booth Street.
Handsworth.
Council Schools.
Stratford Road,
Sparkbrook

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

20, Northfield Ave.
Hanham.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl..C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.

Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.

57, King Alfred's Ave.,
Catford.

58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station.

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